

Athenian News:

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Dunton's Oracle.

From Tuesday September the 5th, to Saturday September the 9th, 1710.

A Hue and Cry after Religion and Justice:
Or, the Constable's Post.

A Hue and Cry, is a Prosecution of Thieves, (or Murderers) by the Constable of the Place, where the Crime was committed, from one Parish to another, to apprehend the Robber, and for that Reason the following Proclamation is not improperly call'd, *A Hue and Cry after Religion and Justice*.

I shall begin with Religion. O Yes, — O Yes, — O Yes: If any Man or Woman can bring us Tydings of the greatest Loss that ever came to this Kingdom and City (since King WILLIAM dy'd) you may know the Religion which is lost, by these Marks, her Head is fill'd with divine Learning; from her Eyes drop the heavenly Dew of sacred Scripture; her Tongue is not tip'd with fil'd Oratory, but plain Truths; in one Hand she carries *Charity*, in the other *Justice*: In her Heart the Word of God; her Feet fix'd upon a Rock; and on each Side stand *Faith* and *Hope*; her Handmaids that attend her, True Doctrine and Sincerity.

Since we lost this inestimable (not to be priz'd) Jewel, is crept in *Irreligion*, she carries these Marks about her; her Head is fill'd with Schismatical Inventions and Opinions, bringing up *Atheists*, *High-Flyers*, *Deists*, and the Devil and all; that by their damn'd Heresies, has begot more Sects and Schisms (Religions I cannot call them) than the blind *Molossians* had Idols, who for every Day in the Year had a several God; and by these Swarms of Locusts, the whole Land hath been lately infected.

Irreligion, is like golden Pills, that seem fair to the Eye, but are bitter to the Taste, she hath her eloquent Glosses to deceive the Ignorant, and

delude the simple with erroneous Doctrine: she thunders out what Torments are appointed for *Pride*, *Malice*, *Vain-Glory*, *Adultery*, *Murder*, *Religion*, and *Covetousness*; when she her self is the Nurse of all these Vices: In one Hand she holds fast *Charity*; and tho' she will take from the poorest, yet the Fatherless and Widow shall not be reliev'd with a Penny; she perhaps will pray for you, but if her Prayers were worth a Penny, she scarce would part with them; sometimes a large Oration for the Poor she will make to stir up good Peoples Charity; and what's the Cause? That she may catch the Fish, and give the poor the Shell: She is not only the *Tub-aker*, but the *Gleaner* of the Harvest; leaving nothing to feed the Hungry, but the Stubble of the Field, stuffed with the Weeds of Faction and Rebellion.

In the other Hand, she holds forth large Volumes of Soul-Cheating Doctrines, in which is writ such *cunning Sophistry*, such persuasive Oratories, deluding Principles, and counterfeit Characters of seeming Honesty, with such ample Quotations out of Scriptures, as if her Heart and Tongue were Relatives, when they are as far distant as the North Pole is from the South; these are the State Jugglers of the Church; the Incendiaries, or S—lls, of the Times, the True Sons of the Church, that love Peace and Truth, and yet have banish'd and destroyed both; these are the upright Pilots, that have split us upon Rocks of *Prejudice* and *Animosity*; the true Guides that lead astray all that follow them. On each Side of her stands *Dissimulation* and *Deceit*, her Foot fix'd upon the World and worldly Things; her Attendants are Time-Pleasers, or Temporizers, such who (more for Coin than Conscience, more for *Revenues*, than *Religion*) walk in *Sheeps Clothings*, but inwardly they are ravening Wolves: these are

are the Monsters of our Times. Religion warrants us to pray for the Queen, Irreligion counts it a Sin, and calls it Superstition to behold the *Lyon* and *Unicorn* in any Church-Window, or painted Cloth.

If any one there be can bring Tydings thereof (for true Religion is lost) let them bring News to the Cryer (*the Man in the Moon*) and they shall be well rewarded for their Pains.

And so God save Queen ANN.

A Hue and Cry after Justice.

O Yes, — O Yes, — O Yes; If any Man or Woman can bring Tydings of *Justice*, lost in the same Year that *Religion* was; you may know her by these Marks; her *Head* is fill'd with a judicious Understanding, and Knowledge of Peace; her *Eyes* looking impartially on all; she is the Surveigher of Right, and Revenger of Wrongs, not on the Greatness of the Person, but the Equity of the Cause: *Her Tongue* uttering the known *Laws of the Land*; she is the Instrument of Peace and Tranquility in a Kingdom; and squaring all her Actions by that Rule: *Her Heart* full of Truth and Obedience to her Sovereign; her *Hands* administering Comfort to the distressed and oppressed: In Sum, she is the Breath of the Law; she is the Sword of Government in the Hand of a King; the Eye of Wisdom in a distracted Kingdom: *Justice* keeps the Crown on the Head of a King, and the Subjects Heads on their Shoulders: She is cursed of the wicked, but of the wise honoured, and of the gracious beloved; her Study is the good and wholesom *Laws of the Land*; her Power is Grace, her Labour is Peace, and her Desert is Honour. — In the one Hand arm'd with a *Sword*, to cut or punish capital Offenders, and criminal Offences. — In the other Hand, a Book to shew there is Mercy held out by Justice: And tho' the Letter of the Law doth kill, the Word of God doth save. Since the Loss of (this unvaluable *Jem*) true *Justice*, *Injustice* is crept in; you may know her by these Marks, Her Head is fill'd with Subtilties, Deceits, studying Mischief and Oppression: Her *Eyes* darting forth Looks to affright the Offender, and gives little Comfort to a poor Man's Cause; her *Tongue* is tip'd with such eloquent Aphorisms, with such gilded, poysonous Oratories to delude the People, as if all she spoke were *Oracle*; weighing every Cause with golden Weights of Bribery, and not by the Ballance of *Justice*; she is most corrupted, when Angels

play the Devils in the Hearts of his Clients; wracking the Laws, and stretching them on the Tenters for Profit and Preferment; she will venture her Soul to give Sentence, though against Justice, Law and Religion. Now if there be any can bring Tydings of true *Justice* (so much desired, and so much wanted) in the Place of *Injustice*: and they shall be well rewarded.

The Casuistical-Post: Or, Athenian Mercury.

Quest. **D**O we think when we sleep?

Ans. I may truly say, that I have been between these Forty and Fifty Years, and never did in all that Time cease to think one Moment, or ever shall, while I am *I*. But before I go to prove this Point, it will not be unnecessary to examine the Arguments us'd for the Materialists, whereby they perswade themselves that we do not always think. Whilst we are awake, they confess and grant that we always think: but whilst we are asleep, say they, we do not think, unless in Dreams, and then we are not soundly or truly asleep: But when we are asleep, and don't dream (as some never do) we do not think, because we are not sensible, or conscious that we do, and it is impossible we should think, but that we must be conscious that we think. But I answer, That it is not necessary that even whilst awake, we should be always *actually* sensible, or conscious of our own Thoughts; for we may be so strongly affected by the Perceptions of some Objects, that we may not reflect presently on our own Perceptions; and some Perceptions may be so slight and remiss, and our Wills so little determined by them, that they may pass almost, as if we had had no such Perceptions: as every slight Touch of the Body, tho' really a Perception or Thought, is not reflected on. But this is not all that is to be said: They say we are not conscious, or sensible that we think in Sleep. Well: Must I mean I am not to Day at twelve of the Clock, for Instance, conscious that I thought at twelve last Night? This is nothing to the Purpose. I cannot be conscious to Day what I thought last Night, such a Time, unless I remember what I thought, but I am as little conscious, or do as little remember, what I thought t'other Day at twelve of the Clock, as of what I thought when asleep the last Night.

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Will it follow, I did not think the other Day, such a Time, because I don't remember it? Not at all. I may as well say, I did not think till I was three or four years old, because I remember not that I did; the Impressions I then had, being but weak, or the Notices I took of Things but small to those I have had since; more considerable, are apt to be remember'd, and the other not, yet my Mother, who took greater Notice of me, than I did of Things then, has told me I asked Questions, and was sensibly affected with Things within that Time. And I have known a Person asleep (with Eyes fast, and so the Objects of Sight shut out, a sound Sleeper, and so under all the Disadvantages of the greatest Remission of Sense in Sleep) answer Questions, and discourse rationally, even of visible Objects, as long as I thought fit to continue the Dialogue; who yet never dream'd, or remembred what Thoughts then pass'd. So that it is manifest that it does not follow I did not think, because I don't remember my slightly transient Thoughts. But tho' it will not do, to say we were not then sensible, because we are not now sensible, or remember that we then were, perhaps they will yet assert, that they were not then sensible that they thought: but then I will ask them how they know that they were not then sensible that they thought? Do they remember they were not sensible of any such Thing? If they say, Yes, they prove they did then think, because remembering, is but thinking what one thought before, and thinking that one did so think. So that this is as much as to say, when they were asleep they thought they did not think. To which I say, tho' it were possible to have such a false Thought, yet that was thinking, and so proves against them. By these Consideration I think the Slightness of their Arguments is not only manifest, but the contrary most likely to be true.

Q. Never any Man was carried by the Angels: What then do the Words of the Psalmist signify, They shall bear thee up in their Hands?

A. The Angel that appeared to Philip, Act. 8. 26, 39, 40. and gave him order to go toward the Eunuch, who was pretty far from him, did not carry him thither: and after Philip had discharged his Commission, he was suddenly carried away to another Place, very far from thence: not by the Angel, but by the Spirit of the Lord. And we do not find that ever the Angels were employed to that Kind of Office towards Men. The Soul of the poor Lazarus, by them carried into Abraham's Bosom, contradicts not this our

saying: This is a Service which the Angels never perform to Men, but when he is passing from the Earth to Heaven, and not whilst he is yet walking on Earth.

That *Apocryphal* Piece, which represents the Angel carrying the Prophet *Habakkuk* from *Judea* into *Babylon*, is neither preceded nor seconded by any Canonical Scripture.

As to the Words of 91 *Psalms*, it is known, they are but a general Expression of the Assistance or Help of the Angels to the Children of God, as if they should bear them up in their Hands; not as if these Words should particularly and literally signify such an Act.

Q. Is it warrantable to judge of another Man's Eternal State?

*A. The deepest Waters move most silently and undiscernably; and the Spheres have the swiftest Motion, yet move without Noise: The Stars, tho' vast and glorious Bodies, yet Distance makes them seem very small; and many Stars as in the Galaxie, shine unseen: The Moon, when that Side towards the Earth is darkned, towards Heaven shines bright. If in some Mens Conversation I seem to discern little, or no Splendor, let me not be too rashly forward in my Censures of their Estate; it may be I do not approach near enough to them: Perchance our heavenly Father may see that in Secret which doth not discover it self openly; he may have a bright Side heaven-ward, though toward Earth he seem wholly eclips'd: Perchance he hath so much more of the *Publican* in him, than of the *Pharisee*, as to think it a good Work to conceal his good Works; and therefore is so far from making his Prayers in the open Streets, to be seen of Men, that he thinks his Closet scarce private enough when the Door is shut: and so far from proclaiming his Alms-giving by Sound of Trumpet, that he will not let his left Hand know, what his right doth, when it dispenseth them: The Flax may have Fire in it, though it be but smoking, and do not break out into a Flame. As most Men do seem better than they are in Truth, so some are better than they seem to be. I had rather be good, and not seem so, than seem good, and not be so; for the *Publican* went Home rather justify'd than the *Pharisee*.*

Q. Mr. Dunton, I was lately in Company where 'twas positively affirm'd, That the Heaven of the blessed Spirits is nothing but God himself, or a celestial Joy, diffused through all things there. I desire your Opinion of this new and strange Opinion?

A. The Generation of Error is fruitful; but

Truth nothing less: This hath brought forth infinite Monsters of Vices, and prodigious Opinions. Let us see then whether it be agreeable to Truth, which your Friends have affirmed, *That the Heaven of blessed Spirits is nothing but God himself, or the Joy of the Blessed, and therefore to be in no Place, but every where diffused in the Heaven, in the Air, in the Earth, in Hell?* Oh lamentable Madness! Do not these sacrilegious Persons tremble, thus to confound the Creator with the Thing created? God is infinite and uncircumscribed, but the Heaven is finite and circumscribed, as the Place, Seat, and Throne of God, the Mansion of our heavenly Father, wherein Christ, the Angels, and all the Elect, enjoy eternal Joy: *Shall not then God be one thing, and his Throne, Heaven, another?* He containeth, and with his Majesty filleth all Things, he cannot be contained and comprehended by nothing. Whence I gather this, GOD is infinite, but the Heaven of the blessed Ones is finite; because God being infinite, cannot be limited according to that, *2 Kings 8. 27. The Heaven of Heavens cannot contain thee.* Therefore God must be one Thing, and this Heaven another.

There is a monstrous Opinion, like unto this, which maintaineth, *That the Heaven of blessed Spirits, is nothing but the Joy it self, wherewith the blessed after this Life shall be affected:* But let those see with what Countenance they can confound these Things, which the Scripture so evidently and apparently doth distinguish between themselves, when it maketh a clear Difference between Heaven, or the Place of blessed Spirits, and Blessedness it self, saying, *The Righteous shall shine as the Sun, in the Kingdom of their Father, Mat. 13. 43.*

Moreover, the Kingdom of Glory is one Thing, and the Glory it self is another, wherewith the Righteous shall be adorned. Christ saith, *John 17. 24. Father, those which thou hast given me, I will that where I am, they also be with me.* And *1 Thes. 4. 17. We shall be caught up in the Clouds, to meet the Lord in the Air, and so we shall always be with the Lord.* And, *I will take you to my self, that where I am, you may be.* But that Celestial Glory shall not be one and the same to all, but differenced by some Degrees, as the Apostle insinuateth, *1 Cor. 15. 41, 42.* and also *Dan. 12. 3.* Whence it is apparent, that the Kingdom, or Mansion of the Blessed, is one thing, but the Glory it self is another, which the Saints shall enjoy for ever.

Furthermore, the Heaven of the Blessed, seeing it is erected and placed by God, in a most sub-

lime Seat above all other visible Heavens: How, pray you, can it exist at once in all Places, as in the Heaven, the Air, the Water, the Earth? &c. Is not this contrary to the Order of Nature, which doth not admit two or more Bodies in one Space of the same Place, without the Penetration of their Dimensions, and the great Confusion of the Thing? Nay, no natural Body can be at once in many Places.

I omit here infinite Testimonies of Scripture, which do evidently testify that this Heaven is not every where, but placed above others. What Difference also should there be between the Abode of the saved, and damned, if this Heaven were dilated through all Places.

But that which they are wont to object here as unanswerable, is of no Validity if it be examined, *God is every where: God is in the Heaven of the blessed; therefore the Heaven of the blessed is every where.* It is a Paralogism labouring with the Contagion of four Terms: For the Proposition is understood of the *general Presence of God*, by which he is present to all his Creatures; but the Assumption is understood of the perfect Exhibition of God's Glory, which is in the Heaven of the Blessed; and there is more inferred in the Conclusion, than was in the Premises.

But they urge moreover, that it is necessary, that the Celestial Habitation of God, wherein he is resident, is as largely spacious as God himself, otherwise it could not be his Seat.

But I say, that the Heaven of the Blessed, after a certain manner, is as largely spacious as God himself, and is not so largely spacious: Therefore God after a certain manner, is in the Heaven of the Blessed only; yet not only there, but every where: Which Allegations considered in a diverse respect, admit no impiety. *God is in the Heaven of the Blessed, and not every where;* so far forth, as there only he exhibiteth, and without all measure imparteth his Glory to the blessed Angels, and Men, and demonstrateth himself to them Face to Face, to be seen and enjoyed.

But why do we longer dispute of the nature of this eternal Heaven? Why do we prosecute the Opinions of others, concerning it? Let us rather hasten to the illustrious Felicity of the Blessed in this Heaven. For as *Lactan. de Institut. divin. Lib. 3. Cap. 37.* saith, What doth it profit a Man to be so made, that he may look with an upright Body towards Heaven, and search heavenly Things, unless he discern God with an upright Mind, and his Meditation be conversant in the Hope of eternal Life.